



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

information upon the literary structure of Leviticus, the Priestly code, the relation of the Holiness Code to Ezekiel's legislation, the wave-offering, and Azazel. A very good bibliography increases the usefulness of the book. The comments really explain where explanation is possible, and are based on adequate knowledge of the archaeology of the elaborate ritual.

J. M. P. S.

HUDAL, ALOIS. *Die religiösen und sittlichen Ideen des Spruchbuches*. [Scripta Pontificii Instituti Biblici.] Rom: Verlag des Päpstl. Bibel-Instituts, 1914. xxviii+261 pages. \$4.50.

The post-exilic character of the Book of Proverbs as set forth by most of the progressive critics of the day does not go unchallenged. The Catholic biblical critics are attacking the position with considerable vehemence. Hudal has laid down his proposition at the very outset of his investigations; and it is after he has read widely and on both sides of the problem. He says, "Catholic Bible-investigation holds fast to the pre-exilic origin of the collections of Proverbs" (p. 11). He is in substantial agreement with the positions of his coreligionists Zschokke, Cornely, and Calmet.

In pursuit of his investigations to fortify his position he readily brushes aside all traces of Greek and Persian influence, and finds no valid argument for the post-exilic redaction of Proverbs. He finds no ground for any intimate relation between the Hebrew *הקדמוני* and the Greek *σοφός* (pp. 80-84). Their fundamental difference lies in the fact that Proverbs deals with action, but Greek philosophy with speculation.

In the treatment of the ethical conceptions of the Proverbs he discloses what seems to him the connection of these ideas with the law. Neither here nor in the eschatological thoughts of the author or authors of Proverbs does Hudal find any trace of the piety of post-exilic times. Rather there is in the Book of Proverbs a certainty that early in the endeavors of Israel there grew up a practical philosophy, based on the everyday experience of the people, colored, however, by their theocratic ideas, which did not entirely ignore the Law.

While recognizing the work of the last quarter-century, the author is wholly unmoved by it. The concluding sentence of his book combined with a quotation from Kautzsch (*DB*, extra Vol., p. 729) settles the problem of the date of Proverbs, and estimates its literary value thus: "Proverbs belongs among the pre-exilic literature of Israel as 'one of the sublimest monuments of the religion of Israel.'"

Pr.

NEW TESTAMENT

CARRÉ, HENRY BEACH. *Paul's Doctrine of Redemption*. New York: Macmillan, 1914. 175 pages. \$1.25.

In this volume Dr. Carré, professor of biblical theology and English exegesis, Vanderbilt University, has raised his voice clearly and distinctly against the growing tendency to regard Paul as dominated by the Jewish-eschatological thought of his day, and incidentally against the sacrificial conception of Christ's death. Having in mind Schweitzer's emphasis upon the eschatological character of early Christianity, Carré says that, although the eschatological element was an important item in Paul's thought, it does not furnish us the key to unlock the central treasure of his world-philosophy. The eschatological is only the last stage. "To look at the end without